

Community

Slum Problem Still With Us: Here's Report on Tampa, Fla.

"... One cannot talk of Tampa's slums without talking of Tampa's Negroes, for they seem to go hand in hand. But do straight thinking and helpful Tampans really understand our slums?"

I HAVE JUST seen Tampa's slums, from Ybor City to the West End. It is a wretched sight, miserable and degrading. Close-ups of these destitute and trash-filled areas will tug at the hearts of sympathetic and righteous people, for here, just five minutes from beautiful Bayshore Drive, sits a squalor in all its ugliness . . . nourished by poverty, and made eternally poor by the unconscionable charges of pent-house rents for pigsty living.

I have dragged my tired feet over countless blocks of ragged streets and jagged alleys, kicking up the almost black, germ-laden sand full of crawling bugs and mixed with rubbish dropped carelessly over years of indifference to life. Children get sores rolling in this vile concoction. And, when the rains come, these long forgotten streets and alleys, leading to the rickety doorsteps of a multitude of Tampa citizens, become lanes of mud—black mud . . . and the playground of the young.

Throughout our slums I have talked with mothers and fathers who live in decrepit buildings that lean feebly from age and rot. Inside these tottering cribs, unfit for anything but a bonfire, I have seen rotten floors, mopboards and window casements so eaten by termites and wood worms that the entire structure looks like a paper target penetrated by sizeable ammunition. Fresh air is not a problem here.

Many of these "homes" are still on their original wooden stilts. Sinkage and erosion have caused the bare kitchens to lean one way while the skimpy living rooms lean another. These buildings appear disjointed as if each room was hinged to the others by soft leather straps. The inside walls are no better finished than a country outhouse.

Roofs are of tin over decaying lumber. Two story dwellings have a wooden fire escape rising on one side, but the steps are loose, and the guardrail would not hold back, in safety, even the weight of a single frantic child. Danger and death sits on every step and lurks behind each sagging exit.

It is plainly evident that these buildings were never meant to be more than a bare protection from the weather. In the beginning these houses were "jerry-built" . . . for sale or rent only to those who could not afford to live in richer surroundings.

Built with scant plumbing, they have now been "modernized" with unsightly pipes crawling up exterior walls and ending at a rusting cast iron bath tub that still gets hot water from a kerosene stove.

Outside, where you can at least see the sun, your eyes rove over grassless yards cluttered with unsightly trash. The City by-passes a lot of the trash heaps, for the politician can't favor a neighborhood with so little voting power.

Overhead, long lengths of threadbare high-voltage wires swing haphazardly in the wind and caress the dry wall of the tinder-boxes they serve with electricity. Electrocution and fire wait for a convenient time to thrust murder upon the unwary people.

One cannot talk of Tampa's slums without talking of Tampa's Negroes, for they seem to go hand in hand. But do straight thinking and helpful Tampans really understand our slums? Do they know what a slum environment can do to the people who live within it?

If the rabble-rousers, who want to start a fight on integration every time a Negro is mentioned, will keep still for a minute, I'll try to come up with a few pointed thoughts.

Improved building codes and ingenious community planning has always kept pace with advancement of housing, but today's slums came from bad building codes and bad community planning at a time when those in housing development had little foresight of the future. We must also add that all things change with time.

Much that is old and outmoded is replaced by more scientific advancements. Also, where you have a fairly heavy Negro population, there has always been the need of good low-cost housing. But this problem is only be-



Mother and two of five children living in one room.



Pipes in this stove heated room are runways for rats. Twelve children live in this six room basement flat.



A crowded urban slum.

EDITORIAL:

Civil Rights, Peaceful Resistance And Catholic College Students

Last month we commented that the sit-in demonstrations by Negro youth in the South were not as effective as a law to insure equal, unsegregated service in places of public accommodation. At the time of that writing, the demonstrations were limited to a few cities and there was no indication that they would spread to the extent that they have. Now the sit-ins are taking place throughout the whole South, and Negroes and interracial groups in the North are picketing in sympathy. Considering the spontaneous origin, this is an unprecedented response. We, like the students involved, have no doubt that the outcome will be desegregated lunch counters and libraries, and more important, increased respect for the participants.

The courage, perseverance, dignity and non-violence of these Negro students, facing physical attacks, expul-

sion from school, and criminal arrest records is something all American citizens will one day admire. The fact that the sit-ins have usually been preceded by prayer meetings, and that many of the students have been carrying Bibles when arrested, in part explains the presence of these virtues.

Sympathetic resolutions endorsing their goals and peaceful resistance methods have been passed by such groups as the Young Christian Students meeting in Milwaukee, and the mid-west college conference of the Catholic Interracial Council. But as this issue goes to press, there has been no participation in the demonstrations by students from our Catholic schools in the South. We hope they will soon lend their support to this truly Christian movement.

—JEB

Bishop of Little Rock Writes Pastoral Letter On Segregation

SECOND PART OF BISHOP FLETCHER'S PASTORAL—March 6, 1960. Most Rev. Albert L. Fletcher, Bishop of Little Rock.

THIS YEAR I am writing to you about two distinct subjects. I am doing this because I consider both of them very important and the season of Lent, which calls all Christians to penance and sacrifice, is a very opportune time for putting into effect the plans which I wish to propose. . . . The second subject which I wish to present for your consideration and study this Lent is the Catholic Teaching on Race Relations as applicable here in our State.

This subject is a very delicate one in most places in the Diocese. It is a subject on which there exists violent and opposite ideas, feelings and convictions.

1957 Difficulties

During and immediately following the racial difficulties which took place in Little Rock in the fall of 1957, most everybody was loudly defending or condemning some phase of our integration difficulties. Feeling ran high. Many people were not thinking.

Now things are greatly changed—at least exteriorly. You seldom hear segregation or integration mentioned on

the streets or in group conversation. The subject seems to be taboo.

In a way, this silence is a good thing. It gives people an opportunity to think quietly. I am sure we have all done a lot of thinking.

Silence Not Constructive

In another way this silence is not good because it is not constructive. People largely entertain the same ideas and convictions they did in 1957. They have only learned that little good and much harm is done by argumentation and vituperation at a time like this.

This silence is a vacuum which is not natural. Nothing is going to be solved by it. There is need of a positive approach by men of good will.

There has been evidence of this good will as shown by the actions and accomplishments of many citizens of Little Rock and elsewhere. These accomplishments have resulted in spite of opposition.

But real progress and peaceful relations will continue to be hard won victories which may crystallize opposition unless we learn to recognize the truth and are willing to follow it.

Meeting of Minds

Peaceful, just and charitable race relations must fundamentally be accomplished by a meeting of minds and hearts on the basis of truth. Furthermore, race relations, in order to be lasting and satisfactory, must begin in ourselves. To begin this way is a civic and moral obligation of every citizen.

I am particularly anxious for Catholics in Arkansas to know well what the Church teaches about race relations. I am anxious because it is my responsibility as your Bishop to make the teachings of the Church known to you.

I believe most Catholics know the teachings of the Church regarding this matter. There are some, however, whom I have reason to believe do not. All should study these teachings further in order to be able to pursue, in these difficult times, the right course.

Plan with Pastors

As a means for pursuing this objective, I have asked Father Barnes, our Diocesan Director of the Confraternity of Christian Doctrine, to work out with pastors a plan for making "The Catholic Teaching on Race Relations" the subject for Discussion Clubs throughout the Diocese this Lent.



Short Order Cook

Des Moines Register

I realize that the discussion of this subject may be filled with the danger of useless and heated arguments, with misunderstandings and all those ugly manifestations of uncontrolled human nature. Such objectionable happenings may and will take place unless every member of a discussion club—

- (1) considers the feelings of every other member of the club;
- (2) avoids all personalities;
- (3) apologizes immediately and sincerely if he unintentionally gives offense;
- (4) is constantly aware that a discussion club is not a debating society and that its purpose is to learn what the Church teaches and not to defend or promote an individual member's personal convictions;
- (5) asks God, before each meeting, for the light to know the truth, the strength to follow it, and the grace to be humble in the possession of it;
- (6) asks of God, furthermore, to give him prudence in speech, patience in conduct, and charity in action.

Great Goodwill

With such dispositions, I feel confident that great goodwill will be derived by the study of "The Catholic Teaching on Race Relations" in our CCD Discussion Clubs this Lent.

I may be hard to please, but it has been impossible to find a text on this subject which satisfies me completely. Some texts do not cover adequately the complete teaching of the Church. Others are too general in treating the subject; others treat only a phase of the subject.

I have prepared "An Elementary Catholic Catechism on the Morality of Segregation and Racial Discrimination." I realize this booklet may need amplification. Hence I am suggesting, as supplementary reading, a companion booklet entitled "Catholics Speak on Racial Issues."

Even both of these booklets may not answer adequately every question a person may have regarding the teachings of the Church on this subject. They are elementary and cannot be expected to cover the whole of a very complex field.

Submit Points to Pastor

If after careful study and thorough discussion of the "Catechism," there should be points on which further information is needed, I ask that the secretary of the Discussion Club record these points and submit them to the pastor. Each pastor will, after Lent, send me a compilation of these points submitted by the Discussion Clubs in his parish.

I hope and pray that some real good will be accomplished through these Discussion Clubs this Lent.

Join with me in praying that we, as instruments of the Church, may do our part to help our community, state and country to solve the problem of just and charitable race relations.

Prayer Plus Study

But it is not enough merely to pray. We must study the teachings of the Church so that our minds will know what is true. This is necessary before our wills will be disposed to accept and follow what is truly good. Let us be mindful of the fact that, at times, our feelings will be obstacles which we must control in order to be able to know what is true and to follow what is good.

The problem is great. We cannot expect to solve it immediately. We must begin somewhere. The place to begin is in our own minds and hearts. If we succeed there, our just and charitable external acts will follow. This internal disposition shown by our external conduct will be an example for others to follow.

The result of all this will be peace both in our own consciences and in the community. It will be a peace without compromise because it will be based on God's law. Like every kind of true peace in the world, it will be difficult to obtain. But it is worth the price. "Blessed are the peacemakers for they shall be called the children of God."

Yours sincerely in Christ,

ALBERT L. FLETCHER
Bishop of Little Rock

OUR CONTRIBUTORS

- DR. JOHN J. O'CONNOR, Professor of History at Georgetown University, is President of the National Catholic Conference for Interracial Justice, Catholic Interracial Council, and the President of the Washington, D.C., author of many articles on race relations.
- AARON ARONIN, a staff member of the American Jewish Congress in Chicago, has authored several articles for COMMUNITY.
- C. A. JAMES ABBOTT is a staff writer for the Tri-lingual Tampa La Gaceta. His article originally appeared in that paper.
- JEAN HESS, a librarian in Louisville, Kentucky, is a regular contributor to COMMUNITY.
- DOROTHY ABERNETHY, another regular contributor, presently resides in Dover, Arkansas.
- SHEILA WILEY, housewife, who lives in Lansing, Michigan, is one of our regular reviewers.
- SALLY LEIGHTON, who writes frequently for COMMUNITY, is a member of the Board of Directors of Friendship House.

COMMUNITY

APRIL, 1960 * Vol. 48, No. 8

COMMUNITY

(Formerly "The Catholic Interracialist")

is published by Friendship House, an organization of Catholic laymen and women, dedicated to working for love of God on the elimination of racial prejudice and discrimination.

Co-editors: James E. Burns, Emery J. Biro
Circulation Manager: Dorothy Besal

Address all communications to
4233 South Indiana Avenue
Chicago 53, Illinois
Phone: OAKland 4-7700

Subscription rate: \$1 a year (foreign \$1.25 a year). Single copy: 10 cents. 10-99 copies: 7 cents per copy. 100 or more copies: 5 cents per copy.

Advertising rates on request.

Address change: allow one month
Please send both old and new address.

COMMUNITY

is published monthly except August.
Office of publication: 115 North Mason
Street, Appleton, Wisconsin. Second
class mail privileges authorized at
Appleton, Wisconsin.
Forms 3579 should be forwarded to
4233 South Indiana Avenue, Chicago 53, Illinois.

**"I felt a special union
at Childerley that I
never felt before."**



Learning from experts . . . reflection . . . planning
. . . "the most inspiring weekend of my life . . ."



Sharing ideas with others
from all over the country.



"In spite of all the fun we had, or partly because
of it, it was a very profitable experience . . ."



For part
of your
vacation this
summer, come
to



**Dear Friends—priests, sisters, seminarians, laity—
young and old—beginners and experienced**

How would you like to have a vacation—with-a-purpose—a weekend you'll never forget. Then come to a Friendship House interracial conference at lovely Childerley Farm—July 15-17 or August 19-21.

The pastoral setting of Childerley will provide an opportunity for learning from experts, sharing ideas, for reflection, for planning actions, and for expressing our unity at Holy Mass, in the Divine Office and a Bible Vigil.

Among the many experts, we will be especially privileged to have with us Monsignor Daniel M. Cantwell, our chaplain, and Monsignor Reynold Hillenbrand, known for their work in the liturgical movement, the lay apostolate, and in social action.

Why don't you come? You'll discover a wonderful family of friends from across the country. God's blessings seem especially on us at these times, so I think we can presume to promise that if you come you'll agree with the sentiments of these former participants: "I felt a special union at Childerley that I have never felt before. To say that the weekend was wonderful will be only a faint echo of what it really was." "We will always remember the time as one of the most rewarding of our lives." "In spite of all the fun we had, or partly because of it, it was a very profitable experience for the priesthood . . . a better realization of racial problems . . . a better knowledge . . . a lot of good friends." "We came to bear witness to the truth in our small way." "The most inspiring weekend of my life."

All this—for an \$18.00 fee covering tuition, room and board. A Scholarship Fund has been started, so please apply if necessary. Anyone who can help financially is guaranteed a hundred-fold return for years to come.

You may also wish to arrive early or stay in Chicago for a Work and Study Week, contributing to the interracial apostolate through service and learning at Friendship House. There are openings for this program now and the year round.

We'll be looking forward to your inquiries, your applications, and your contributions to the Scholarship Fund. Keep us in prayers.

In His love,
BETTY PLANK

Friendship House . . . 4233 South Indiana Avenue . . . Chicago 53, Illinois

'Fill the Slot-With Next on List' Causes Considerable Consternation

"WHY, Father Montmorency Montgomery Marshall III, this is a surprise. Please come in. A bitterly cold night. So honored that you should visit us. Let me help you off with your things."

"I must talk to you, Professor O'Connor," Father Marshall gasped. "There is no one else. I'm facing a truly desperate situation."

I had known Father Marshall since infancy, having taught his father at Georgetown. His appearance shocked me. His face was ghastly white. His eyes were red, probably from weeping. He wore a wild, haggard look. His hands trembled.

Tea, Please

"What will it be?" I asked. "Whiskey, bourbon, vodka, gin, sherry—"

"I'll have a cup of strong tea, thank you."

"Please excuse me," I said, quickly recovering my composure. "I'll only be a minute. The family has gone to bed."

I couldn't find the tea bags. I went upstairs. Eleanor was reading *Gulliver's Travels*.

"Where in blazes have you hidden the tea bags?"

"Second shelf to the right," she said. "Behind the large Crisco can."

Turn the Page

Eleanor turned a page without looking up. From the expression on her face I judged that she had just reached the point in the narrative where Gulliver downs a thimble filled with liquor.

I had to go upstairs again because I couldn't find the cream.

"Use milk and the silver pitcher in the left rear top shelf of the third overhead closet in the breakfast nook," Eleanor said.

When I couldn't find the saccharine, I had to go upstairs a third time.

No Saccharine

"We're out of saccharine," Eleanor said. "Let him use sugar. Use the oval tray tucked in behind Aunt Maud's turkey platter on the first shelf to the left of our antique Frigidaire."

I finally brought Father Marshall a cup of lukewarm tea. I also brought along a bowl of ice cubes and two quarts of Old Hotspur. I hate running back and forth to the kitchen when I want to freshen up a bit.

"Have you heard the news?" Father Marshall asked, gulping his tea.

No Ticker Tape

"Which news? What news? The ticker tape from the chancery office to a few selected lay leaders in the diocese is a few hours behind time. New appointments, I think. Routine stuff."

"That's just it," Father Marshall belled. "Our Bishop Schlitz, the new German influence in the hierarchy, who was consecrated while I was away, has adopted a horrible new policy on assignments. It is called 'Fill the Slot with the Next on the List—Regardless.' The new policy represents the latest and most devastating impact of automation. As you know, I'm just back from the North American College in Rome and I've been assigned to downtown St. Augustine's parish!"

Large tears welled up in his troubled blue eyes. His face twitched. He put his tea cup down suddenly, blew his nose sharply, took out a cigarette and began inhaling deeply, after first lighting it, of course.

So, So, So

"So?" I inquired, after a decent interval, and with a fresh glass in my hand.

"Let's stop kidding around," he barked. "You are supposed to be the race relations expert in the diocese and you know very well that St. Augustine's is a Negro parish!"

"You must realize, Father Marshall," I said, "that while you were in Rome the Age of the Laity arrived in the United States. I suggested the new policy to His Excellency when we were enjoying some delicious roast beef at the protest banquet against the county commissioners who want to put a super-speed highway right through suburban St. Polycarp's parking lot. It just happened that Father Kolopinski of St. Augustine's took off for Rome to take

a semester's course on 'The Bugs in the Suburban Parish' at the Gregorian University on the very day that you hit town. You were next on the list of available priests and the new automatic policy went into effect immediately.

Anything Stronger?

Father Marshall spluttered. He looked at me as if I had kicked his mother. I replenished my glass. I could see that Father Marshall was in no condition to drink any more strong tea.

"I don't think you understand," he said miserably. "I was ordained in Rome by Luigi Cardinal Spumoni, Archbishop of Boglona-Under-the-Sea, in St. Luke's Basilica - Outside - the - Walls. My dad chartered a plane and brought over scads of relatives and friends. He installed them in the Palazzo Dante P. Higgins which he rented at a fabulous price. Dad has been a heavy contributor in the diocese and he assumed that I would be assigned either to the cathedral, to the chancery office, or to some plush parish. As things stand now, dad is in serious danger of losing his Faith. He simply cannot accept the dreadful humiliation. He is bitterly and fiercely disappointed. He feels degraded and insulted. He is fighting mad. He has been on the telephone to the state capital for the past three hours. He is ashamed to meet his friends at the club. He thinks the diocese is guilty of a stupid and inexcusable waste of manpower."

I tilted Old Hotspur into my empty glass.

There's Still Hope

"You can still become a bishop," I said. "So far as I know, working in a Negro parish is not a canonical impediment to ecclesiastical advancement. You could even become a monsignor!"

"Dad isn't convinced," Father Marshall growled. "He thinks Bishop Schlitz has blasted my career."

"I'm really dreadfully sorry about all this," I said. "St. Augustine's is a wonderful parish. For a beginner, however, I am frank to say that I think it is a rough assignment. If you had arrived a day earlier, you could have had Little Flower on Upper Cascade Avenue. Father Rappahanock left yesterday for Canada to study 'The Bugs in the Downtown Parish' at Laval University."

Father Marshall began staring at the floor.

Crushed and Prostrated

"When I began studying for the priesthood in Rome," he said, "my one ambition was simply to prepare myself to be a good priest. I had the usual amount of human vanity, of course, but I honestly thought I would be willing to work anywhere. I realize now that I was kidding myself. I don't want to work in a Negro parish. This horrible assignment has crushed me and prostrated my family."

"Too bad," I commented, breaking open the second bottle of Old Hotspur. "But permit me to share a confidence with you. I'm convinced that most of us are still thinking with White Supremacy minds. We are still using the we-they, our group-their group concepts. We still regard Negroes as something other, something separate, something different, something inferior."

I drained my glass.

The Cookie Crumbles

"For example," I continued, "we still go on talking about a Negro apostolate, as if Negroes were some sort of

a monkey-on-a-stick, some strange breed of cat, some bizarre sub-species of the human family. This patronizing, paternalistic White Supremacy approach to the American Negro of 1960 is obviously self-defeating. Good joke, eh? When you go to St. Augustine's, please forget all about the Negro apostolate and start practicing the equal-status Catholic apostolate—without the Roman nose. St. Augustine's is a wonderful parish. I'm terribly sorry you are going to St. Augustine's. But let's face it. As my children say, that's the way the cookie crumbled. That's the way the mop flopped."

Father Marshall leaped to his feet.

"Professor O'Connor," he shouted, "you are disgusting. You are drunk. You don't know what you are saying. You poor old slob! You are telling me that St. Augustine's is a great challenge and a wonderful opportunity. At the same time you keep telling me how dreadfully sorry you are that I am going to St. Augustine's. Make up your mind, sir!"

I rose to my feet with remarkable steadiness, firmly clutching the last of Old Hotspur in my right or left hand.

"Father Marshall," I said, "St. Augustine's has some of the finest and most dedicated people in the entire diocese. But I happen to know that St. Augustine's rectory has very bad plumbing—and no off-street parking!"

—John J. O'Connor

Pastoral Institute Set for Depth Study Of Parish Problems

Conception, Mo. A Pastoral Institute, for the advanced study of contemporary parish problems, will be held this summer at Conception Seminary, Conception, Missouri, it was announced by the Rev. Augustine Stock, O.S.B., Director of the Institute.

The Institute will be open to priests and clerics in major orders, both diocesan and religious. It is designed to furnish instruction, going beyond what can be imparted in the regular four-year course in theology, in those branches of knowledge and those skills that make a priest an able pastor of souls. The courses are also selected in accordance with the requirements of the apostolic constitution *Sedes Sapientiae* and the annexed *Statuta Generalia*.

The full course will run for eight weeks, June 19 to August 14. However any number of two-week periods may be attended.

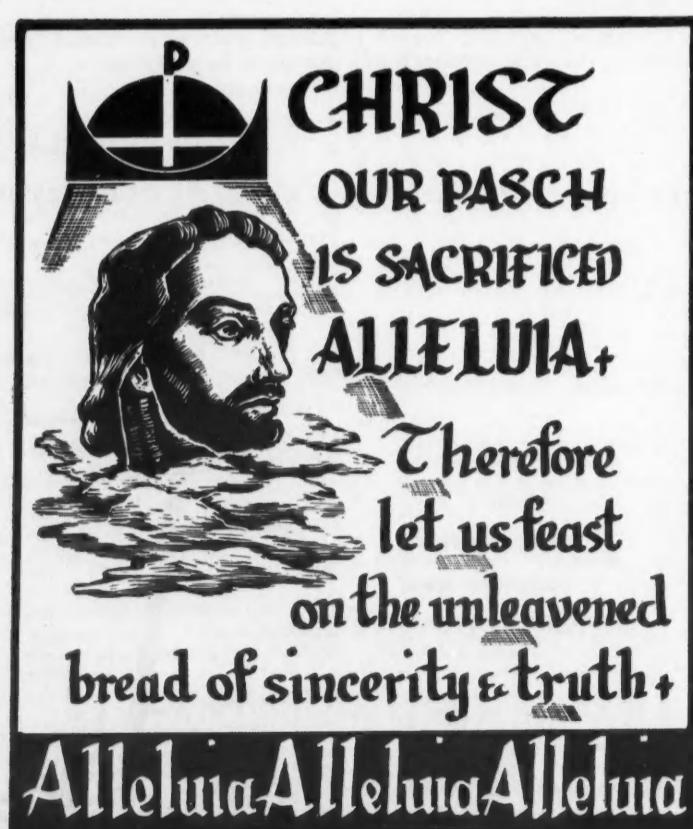
Lectures will be given in three fields each summer. This year courses will be given in pastoral sociology, psychiatry, and Biblical pedagogy.

Rev. John L. Thomas, S.J., member of the Institute of Social Order, St. Louis University, noted writer and lecturer, and Rev. Joseph B. Schuyler, S.J., Fordham University, dedicated pastoral sociologist, will lecture on sociology.

Jules Shammas, M.D. and Ralph H. Meng, M.D., Mental Health Institute, Clarinda, Iowa, will give the lectures on psychiatry. Dr. Shammas, a Uniate Catholic of the Syrian Rite, received his M.D. of the French State from St. Joseph University, Beirut, Lebanon, in 1942. After training in psychiatry and neurology at the University of Paris and Menninger School, Topeka, Kansas, Dr. Shammas was promoted to the degree *Professeur Agrégé* in psychiatry and neurology at the University of Paris in 1956.

Dr. Meng, assistant superintendent of the Mental Health Institute, Clarinda, is a Diplomate of the American Board of Psychiatry and Neurology in psychiatry.

The lectures in Biblical pedagogy will be given by the Rev. Augustine Stock, O.S.B., professor of Sacred Scripture at Conception Seminary since 1956.



New U.S. Budget Does Not Solve Indians Problems

New York, N.Y. An analysis by the Association on American Indian Affairs of President Eisenhower's Indian budget proposals for 1961 concludes that the tribes need not fear new termination moves in the coming fiscal year, nor any substantial changes in Bureau of Indian Affairs operations, but the tribes are also unlikely to get what they want in the way of expanded economic improvement programs.

The Association says that the \$170 million budget proposals provide a reliable clue to the basic Federal Indian policy which may be expected to prevail, and in terms of these indices "Indians and their friends may justifiably be disappointed by the fact that the Administration has not come forward with a program to tackle the manifold economic and social problems of Indian reservations."

The 1961 figure exceeds Indian expenditures earmarked for 1960 by \$10 million. This may evoke in some citizens a vision of every Indian man, woman, and child receiving a Federal dole of \$300.00 per year, but, says the Association in its February newsletter, **Indian Affairs**, that picture is "substantially inaccurate." Inaccurate, too, in the organization's judgment, is the picture of a large number of federal employees serving a relatively small number of Indians, widespread bureaucratic waste, and the pocketing of funds by civil servants without commensurate benefits to Indians.

A closer examination of the budget will show that the bulk of funds allocated to Indians goes for useful services, the Association states. Under the new budget, Indian education would receive 36 per cent of the funds, Indian health 32 per cent, and economic improvement aid only 15 per cent. Roads would receive nine per cent (non-Indians living in reservation areas would benefit equally from these), welfare three per cent, general administration two per cent, management of Indian trust property two per cent, and law and order one per cent.

On this basis, according to the Association's analysis, two-thirds of the Federal Indian program is earmarked for health and education. Economic improvement programs include such budget items as agricultural assistance, soil and moisture conservation, irrigation, relocation, and some minor programs.

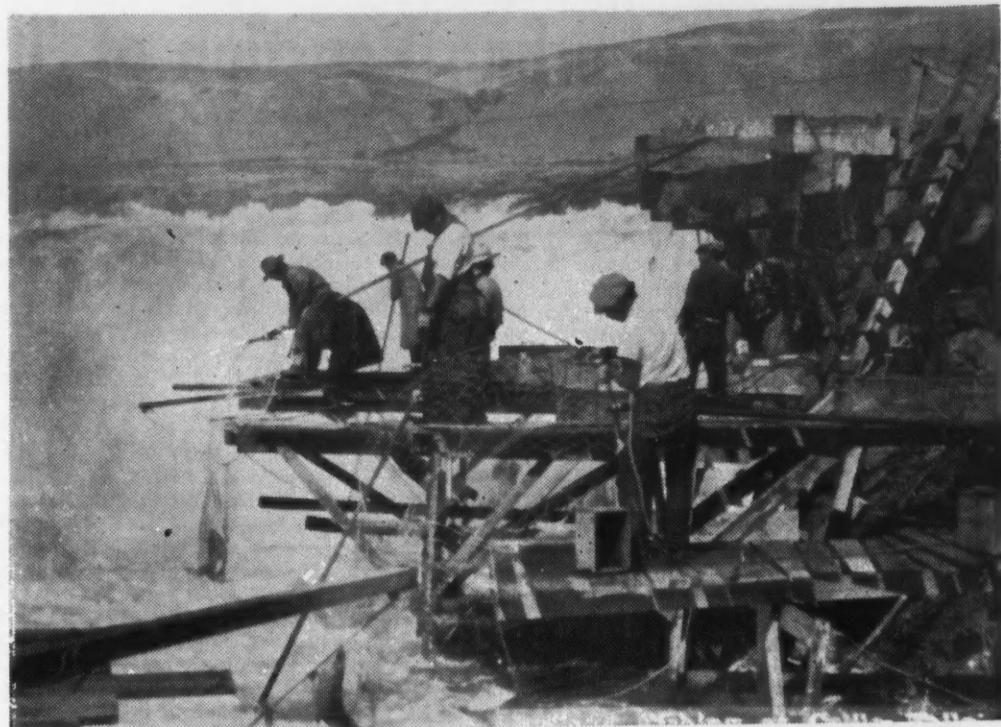
Although only three per cent of the proposed presidential budget is in the category of general relief payments, substantial additional welfare payments go to Indians under the Social Security program for which Indians qualify on the same terms as other citizens.

The Association notes that a \$2.8 million increase in the education category from a current \$51.2 million to \$54 million for 1961 represents no real increase in program but provides for increased enrollment in schools and for the cost of a new health program for Federal employees.

The present Indian health activities program would be increased \$2 million, chiefly for improvement and expansion of hospital health service. Construction of health facilities would rise by \$2.8 million to a total of \$7 million in 1961, which would allow for the building of a hospital at San Carlos, Arizona, planning funds for a hospital at Barrow, Alaska, eight new health stations, and 29 sanitation projects.

Relocation of Indians from reservation areas to urban centers of population receives a \$300,000 cut in the new

Indians
Fishing
In
Oregon's
Columbia
River



budget proposals which allocate \$3 million in 1961 for the voluntary relocation program started by the Bureau of Indian Affairs in 1952. According to the AAIA, this cut reflects the Interior Department's recognition that relocation of the American Indian away from the reservation cannot by itself solve the problems of American Indian tribes.

The Indian interest group urges that increased attention be paid to the fact that relocation funds can properly be used to develop job opportunities in reservation areas.

The President's request for \$13.6 million for construction in 1961, the same figure as this year, nevertheless represents a bona fide addition to the cur-

rent program, the Association states. Construction of 14 school projects, seven utility systems, three municipal centers, and additions to present irrigation systems is covered in this budget category.

The cost of general administration, \$3,700,000 for 1960, remains the same in the 1961 fiscal budget.

Report on Slum Conditions In Tampa, Florida

(Continued from page 1)
ginning to be solved with sensible reasoning. The Negroes can only live in certain areas. They are exploited by rent racketeers. Thus the slums develop.

The expansion of Tampa's slum areas has not kept pace with that part of our increasing Negro population that must, by necessity, live in slum areas. Thus, a serious housing shortage has developed. Then, as each family gets a new baby or takes in a sick or aging relative, the housing problem becomes even more acute. With each addition to a family comes increased costs of living. If jobs aren't constant, and the family cannot maintain the rent payments, they must move lower down the ladder to even a more despicable shack. So the living slum area gets worse and worse.

Always saddled with outrageous rents and low wages from generally menial labors, our Negroes have an unsavory life thrust upon them. The only way they can make ends meet is to double up in housing with paying relatives or strangers. And this condition can encourage lower moral standards. Many of our slum-shacks are packed with roomers like sardines in a can. One cannot live in such dungeons, with widely different groups of humans, without such conditions having a sordid effect on even the most proper mind. The Negroes want to be better, bigger and more beneficial to mankind but they must, like all of us, have the incentive by which to reach these more towering heights.

Rents in the slums are scandalous. One woman I talked to pays \$20.00 a week, or about \$86.65 per month, for a house I wouldn't keep a horse in. Taking in roomers was her only way to get the rent paid and have a little extra for the grocer. A multiple dwelling I went through gives the landlord, when filled, over \$260.00 per month. This place is a dirty shambles and should have been condemned years ago.

Pretty soft for the rent racketeers, but their hay-day is coming to a close, for the Negro is thinking for himself and is learning something about putting his money to work for his old age.

Give the Negro the better jobs for which many of them are ably fitted,

keep them at work as long as they deserve to work, pay them the wages they earn as workers and not as Negroes, and you will be contributing heavily to slum clearance and a new horizon for a troubled people.

Housing projects like Progress Village are god-sends to our Negro people and contribute greatly to continued good morals and integrity. There must be built more new settlements of this kind where the Negro can get decent and valued housing for his money; where he can prosper among his own kind; where he can, once again, have pride in his living, and where his children can romp on clean, fresh grass. This is the way for him to beat the high rent racket.

There aren't enough salutatorian guns in Tampa to properly honor the great work of Tampan, A. R. Ragsdale, who, with his committee that makes up the Urban Renewal Agency, has finally broken through the slum clearance barriers. We can shout this glory from our housetops, for, in the future actions of these unselfish and dedicated men, there lies ahead a far more prosperous era for all of Tampa. Get rid of the slums and you have opened new roads to new riches.

Speaking of good and great people . . . I just met a man's man in the per-

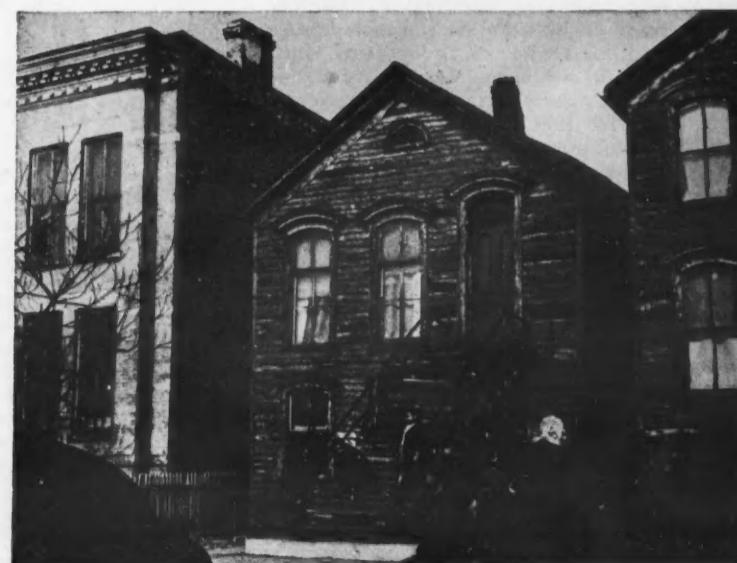
son of Father William J. Dodd, pastor of the St. Peter Roman Catholic Church at 1403 Governor Street. Father Dodd has been pastoring Negroes in underprivileged areas for over 20 years . . . he is a white man. The Negroes admire him. He holds a respected hand over their daily living. He is a strong influence among them. He is wise and knowing and has a down-to-earth sense of humor. I am grateful for his council while making notes for this article.

Away from the dismal slums, I stepped into the airy palatial home of a prominent Tampa Negro. He pays more in taxes than I do. His refined and poised wife met me at the door. Inside I talked with the husband whom I found to be world wise and genteel. Later his children came home from school, radiating the excellent breeding of their parents. It was then I realized I had stepped from darkness into light, for I knew then what sort of a person the Negro can be if poverty isn't always licking at his heels . . . if given the chance to pull away from sordid surroundings . . . if given the chance to make good.

Does Tampa understand its slums? Well, unless you have seen what I have seen . . . not from a car window but from nose to nose contact . . . I don't believe it.

—C. A. James Abbott

Slums
Drag
a Man
Down



Smashes Suburban Reaction of 'It Can't Happen Here'

In the March COMMUNITY there appeared an article by Sally Leighton examining the problems of the city and their relation to suburbanites. The following is a further development of this theme, but dealing more specifically with race relations. It appeared first as a letter to the editor of the Arlington Heights Herald, and is reprinted here with permission.

IT WAS Saturday afternoon. I was discussing with a South Side clergyman my concern for the development of a northwest suburban community relations group to prepare the way for eventual peaceful integration of the area.

"The northern suburbs won't be touched for years," was his confident reply.

Saturday evening the Sunday papers disclosed the initiation of an experiment in integrated housing in Deerfield.

I tell this story not to point up personal foresight, but rather to dramatize what has probably been the reaction of most suburbanites: it can't happen here—at least, not yet.

"Far Away"

The fact that it has happened, only in another community, may give many of us cause for joy or relief. We remind ourselves that Deerfield is "far away." It won't happen here for another little while. And very likely, it won't happen here at all, lacking as we do the prerequisite natural flora and fauna the pilot plan would need for painstaking preservation, to demonstrate the desirability of "undesirable" property owners. With such pitiful rags of irony do we clothe our worst fears.

For quite different reasons, we in other suburbs have an advantage Deerfield has no longer: the opportunity to

examine ourselves privately and publicly on the issue of integration, and to rationally decide what we will do when, not if, people of color make their home in the area. We could not halt the process of change even if we wanted to. Our opportunity, then, is to actively meet the challenge of racial integration, making it work for us as a means of personal and community moral growth and spiritual maturity.

Varied Reactions

Without doubt, when reading the news stories quoting the comments of the various Deerfield officials and residents, we all identified with one or another of them. Some of us would line up with the concerned but resigned citizens who said, "There is nothing we can do but accept the change and make the best of it." Still others would join the "Gentlemen's Agreement" contingent who leaped into the village hall with alacrity, and landed hip-deep in

ordinances which might provide the necessary legal nooses with which to hang the culprits. More peaceful, but no less determined, another line forms at the rear of the ladies armed with petitions, politely worded, to be sure, yet spelling out just as plainly, "Nigger Go Home." Wherever "home" is. Many more, we can hope, would prefer at least intellectually to stand strong with the minister who said, "We have been chosen. We have no choice. We dare not fail, if this is not to become another 'Cicero.'"

Still, wouldn't it be better to go even further? Would we not want to be the "choosing," rather than the "chosen"? Wouldn't we prefer, in our communities, to have something to say about the where, when, and how of racial integration? In a nation which is desperate for leadership, for voluntary use of personal resources for the common good, would it not be wonderful to be able to say, "Our team welcomes ALL qualified buyers without uproar, and this was brought about by our own persistent effort, not by an outside agency which forced a decision on us?"

Suburbia Examined

We suburbanites have been the target for every kind of literary brickbat, culminating perhaps in Sydney Harris' column a few weeks ago in which he described us all as terribly dedicated to the proposition that all lawns must be created equal, we are presumed to have abandoned all sense of responsibility for the world outside the suburb, and like Pilate, to have washed our hands of the world's bleeding humanity with the sorrowful observation, "We are not guilty of the blood of these innocent people. Look thou to it." Our defense would include some excellent reasons for leaving the city:



*He is the true Lamb,
who by dying
has destroyed our death,
& by rising again
has bestowed new life on us.*

dangerous streets, sky-rocketing home prices, poor schools, no space and trees to move about in. Most of these reasons are child-centered, which is another "bad word" used to beat us over the heads.

There is little doubt that most of us are truly interested in the well-being of our children, and we would include their mental and moral development in our concern. If so, we will have to give them opportunities to watch their parents fighting the Dragons of the times. Once they have seen evidence that our idea of fight is flight, any preachers we care to make about "liberty and justice for all" will fall on deaf ears. Outward and rapid mobility will be absorbed by them as a solution to difficulty, as effortlessly as they copy our driving habits, complete with purple patches.

Conclusion

Our time has many dragons, many of them completely beyond the best efforts of individuals, wherever we live. Racial justice, however, is clearly within the power of every citizen who cares, provided he acts. Seeing their parents take up arms against panic peddlers with the same ferocity with which they would attack dope peddlers, children will make no mistake as to where justice lies. Observing a parent who welcomes an individual Negro to his community, but steadfastly closes it to all of whatever race who do not meet its objective standards, children will learn to discriminate between good ends and wise means. Hearing father tell mother



*"I arose and am still
with thee": alleluia!*

*The Lord is risen:
alleluia : alleluia!*

that he has at last located a good home at a fair price for a professional friend who wanted to enter the community, but who happened to be an Oriental, children will learn more of international relationships than he would in a dozen dutiful trips to Chinatown or a year's viewing of "See It Now," "You Are There," or "Small World."

Since we are cut off from the population centers where we might of necessity be caught up in the problems of the time, especially, right now, the thorny task of peaceful, brotherly integration, we have to bring the problems to us. We have an advantage in being able to take the initiative, to direct the moral growth of suburbia to its tremendous potential, and to show our children how to overcome evil with good, not with distance.

Surely, the solid satisfactions of home ownership and political power can build in people sufficient personal security that they are able to strike out for the rights of others. Many of us who carry a sense of lost opportunity with us from the cities, will welcome a job of the size we can hope to handle. Control of this opportunity for good or ill is as near as our local realtors and polling places.

If we fail here—next stop, Mars?

—Sally Leighton

COMMUNITY

Book Reviews:

Analyzes Reprint on Mystical Body

THE MYSTICAL BODY AND ITS HEAD, by Robert Hugh Benson. Sheed and Ward. 75¢. 92 pages.

IN 1911, A FULL 32 years before Pius XII issued the encyclical on the Mystical Body of Christ, Robert Hugh Benson placed before his English and American readers a popular explanation of this profound doctrine. The original work, *Christ in the Church*, has recently been abridged by Sheed and Ward and added to their Canterbury Books series under the title of *The Mystical Body and Its Head*.

Robert Hugh Benson was the son of Edward Benson, Archbishop of Canterbury. In 1894 he took orders in the Anglican Church, but nine years later, in 1903, the claims of Rome had become so insistent that he was received into the Roman Catholic Church. The following year he was ordained a priest in Rome. Father Benson became noted for the many converts he won through his great eloquence as a preacher and through the many books which he produced during the remainder of his 42 years.

Originally a Sermon

The author's first presentation of *The Mystical Body and Its Head* was in sermon form during the Lent of 1909 and 1910. This accounts largely for the persuasive rather than scholastic tone of the book. In the foreword to the original work Father Benson states that the "book does not claim to be more than an impressionist sketch, or a sort

of table of contents, to serve perhaps some day for the outline of a larger work upon the same subject." His subject was well chosen because he spoke as one with wide popular appeal and authority on a topic which had long been neglected.

Throughout his book Robert Hugh Benson emphasizes the fact that Christ achieved the work of redemption through His human nature rather than His divine nature. In the same way Christ is operative in the world today through the humanity of the Church's members. It is this human quality which has brought about both the temporal defeats and the eternal triumphs of Christ and His members.

Main Thesis

It is the author's main thesis that "if you find that in numerous points the Living Church reproduces perfectly the clear testimony of the Gospels, you are justified in accepting the witness of the Church on further points in which the Gospel appears to you doubtful or difficult."

The remainder of the book is an attempt to demonstrate this thesis through a presentation of the many instances in which the life of the Church today re-presents the life of Christ in the Gospels. Thus the hidden life of Christ finds its parallel in the prayer life of the Church today, particularly in the contemplative orders. The Church now, as did Christ, has a public ministry in which she teaches authoritatively. The members of the Mys-

tical Body, through interior and exterior sufferings, share with Christ the trials of Gethsemane. The Church today is constantly being betrayed by its Judases, harassed by its Caiphases, and scoffed at by its Herods. And finally there is the inexorable fact that throughout its long history the Church has, upon numerous occasions, appeared to be in its death throes, even as her Head suffered and died on the cross. Yet in the hour of apparent failure she, along with Christ, continues to rise triumphant.

In *The Mystical Body and Its Head* one can see signs of the impassioned zeal with which the author must have originally presented his sermons to his enthusiastic listeners. One must, however, approach this work with Father Benson's original manner of presentation and intention in mind, otherwise his dramatic style may be somewhat misleading. This is definitely not a theological presentation of the subject; there are much better explanations elsewhere. Concerning this last point, I feel that Sheed and Ward has not fully realized its claims for this particular selection in the Canterbury Books series: "All are on subjects of particular interest both to non-Catholics interested in Catholic doctrine and to Catholics who want to increase and clarify their knowledge of some points of their faith." Nevertheless for someone looking for an affective treatment of the subject, *The Mystical Body and Its Head* might well be an excellent source of inspiration.

—Sheila Wiley

Lines From The South:

Church Not Abandoned In Newton Grove, N.C.

THE DAYS began to shorten and the evening air lost its summer warmth. The Trailer Chapel was brought in for the winter and parked on the parish grounds at Newton Grove. Our Trailer Mission nights would be over until the return of warm evenings in the summer.

Our Mission days were not over, however, as our task of explaining the Faith continued in little neighborhood groups in private homes. We worked mostly with "colored" children whose religious instruction was incomplete and who were then living beyond walking distance to Church and had no means of transportation to Church. A number of adults were always on hand, too, with both ears wide open, sometimes listening from the adjoining room.

The last of the "barning" was over and parishioners could catch their breath and settle down to the "grading." When a field of tobacco is ready for barning a farmer must have rounded up narrow sled-like trucks, mules for pulling these trucks between the rows of tobacco in the fields, drivers for the mules, pullers of the green leaves, people to transport the green leaves to the center where the leaves are taken, three at a time by their stem ends and handed to a tier who ties them to a stick about four feet long with ordinary string. It takes two to three people to "hand" to a tier, one person to remove the full sticks to a truck for carrying to the barn, another person, usually a small child, to keep putting the empty sticks on the rack for the tier. Somebody has to climb up in the top of the barn to receive the sticks of tobacco and hang them up for curing, and somebody has to hand them up to him. Somebody has to look after the fires in the barn to see that the temperature is just right. The tobacco harvester, using many fewer people and receiving the pulled leaves and placing them directly on the sticks in the elds, were still very few as the heavy machinery for plowing and cultivating was hardly paid for yet.

Temporary Integration

At barning time a farmer generally had to use all of his large family and some of his neighbors as well. Social pressures and friendly rivalries were used to keep the workers going fast. The task of getting all the "baccer" in the barn before it ruined was so demanding that "white" and "colored" working together did not have time to worry about any "places" other than where they could put out the greatest amount of work in the barning.

When the sticks of tobacco are taken out of the barns they are stacked in the pack house, or one room in the home set up for grading, and even in our school auditorium that year. No specific number of people are required for grading and tieing into bundles ready for market, however, and the only time pressures are those of needing the money from the sale of the tobacco. Time cannot very well be taken from barning for work on the Church grounds. Most of the parishioners had disposed of all the grass in their own yards by the roots and got rid of the need for mowing once and for all. Time can be taken from grading, however, and parishioners began to help with the Church grounds and made arrangements for painting the Church.

One day at noon when we went over to the Rectory to help serve lunch to our Bishop, Auxiliary Bishop, and the Priests assembled for the Priests Institute, Miss Field and I noticed a strange red car parked on the opposite side of the road from the parish buildings. It was still there when we finished serving the meal and went back to our class rooms.

Curious Visitor

During afternoon recess, while the school children were helping us put another section of the Convent grounds in order, we noticed a strange man sitting in the car staring peculiarly at the parish buildings and grounds. When we dismissed school for the day, the strange man was walking away from



Mrs. Dorothy Abernethy

the Trailer Chapel towards the red car with a very puzzled look on his face.

"Could I help you?" I asked, walking over towards him.

"Maybe you can," he answered uncertainly.

"Why don't you come inside," I suggested, motioning towards the Convent. We walked on into the house in silence. When we entered the reception room he sank down on the sofa with a sigh and looked down at the floor.

"I'm at your service," I reminded him.

"What—what is the meaning of all this?" he inquired abruptly, suddenly raising up his head and turning it as if he were still looking over the grounds.

"All this what?" I asked in surprise.

"All those cars parked around that big brick building like some important meeting was going on," he began with a nod to the left.

"There IS a meeting going on," I answered. "An Institute for the Priests. Both our Bishops are there, too."

He drew in a deep breath and continued. "All those children I saw working in the yard. . . ."

"They are our school children," I answered. "They wanted to help us with the yard at recess."

More Questions

He looked surprised and hurt. For a while he seemed occupied in following the pattern of the linoleum on the floor. Finally he looked up with a frown and motioned towards the Church.

"What—what in the world are they doing with that big building on the far

end with all that scaffolding, scraping and painting?" he asked leaning forward intently.

"They are painting the Church," I explained.

"Painting—the Church?" he asked somewhat dazed.

"Yes," I answered.

"You mean—it's—it's still—a Church?" he said, dragging his words.

"Of course," I replied.

"And—and—that big trailer thing in the yard, what is THAT doing here?" he continued.

"That is our Trailer Chapel. Newton Grove is the center for the Missionary Apostolate in this area. During the summer and early fall the trailer is stationed at some region out in the country and lectures and movies are given to outdoor audiences to acquaint them with the Church. It has just been brought in. The nights are getting too cool for outdoor meetings now."

Explanation

The man on the sofa swallowed a few times. "I—I just can't do it!" he exclaimed, suddenly jumping up. At my look of surprise he went on to explain.

"I'm from out west—other side of the Mississippi. Where, doesn't matter. Who I am doesn't matter, either. The point is, I was hired by a magazine in the South—I can't tell you which one—to come all the way out here and get the story of a community torn to pieces and a picture of the Church building

**BEHOLD,
BY THE WOOD
OF THE CROSS
JOY CAME
INTO
THE WHOLE WORLD**

crumbling to ruins after being abandoned—a dead town, killed by integration—." He gave a big sigh and continued.

"I had no idea—. How was I to know what was going on way out there where I was? I ought never to have come out here in the first place," he said pacing the room. Suddenly he stopped and turned towards me.

"People don't waste scraping and paint on a dead church," he said.

"No. They don't," I agreed.

"All those Priests here—Bishops, too—that—that trailer thing—. This place hasn't been abandoned by the Church," he continued firmly.

"Of course not," I answered.

Alive!

"This place is—is—ALIVE!" he said forcefully. "The integration didn't kill it like some people expected—or maybe even hoped for. . . . Look!" he said, turning towards me intently. "I promised them I would get a picture of the Church building and I'm going to keep my promise. Only I'm going to come back after they get it all painted and take the scaffolding down."

"That would make a much better picture," I commented. "And maybe you would like a copy of the Bishop's public answer to the commotion over the incident here."

"I—I certainly would," he answered eagerly.

Excusing myself briefly I brought out a copy of Bishop Waters' famous Pastoral and an article in some magazine discussing its pertinence and universal values. He reached out for them as soon as I came into the room and started scanning immediately, punctuating the Bishop's forceful statements with "Whew!", fist cleancings, and a "Well I'll be!" left hanging in the air.

He turned suddenly to leave. "I'll be back later," he said significantly, "For the picture of the Church!"

—Dorothy Abernethy

**... AND THEY
BROUGHT TO HIM
ALL THE SICK
SUFFERING FROM
VARIOUS DISEASES
AND TORMENTS,
THOSE POSSESSED,
AND LUNATICS, AND
PARALYTICS; AND
HE CURED THEM.**

MATT. 4:24-25



Views

South Bend, Ind. The president of Notre Dame University, Father Theodore M. Hesburgh, has asked for an amendment to the Constitution which would provide universal suffrage.

Notre Dame Law School sponsored a one-day civil rights conference on February 14th, at which Father Hesburgh proposed that every citizen who meets the residence and age requirements of his state be given the right to vote.

Such an amendment, Father Hesburgh said, offers the best long-term solution to the disfranchisement of the South's Negroes.

"The average American," said Father Hesburgh, "may not be able to comprehend the complexities of space science or international relations, but he must take a stand on civil rights, our most serious domestic problem today."

He further stated that the right of each American to vote should not be impeded by Federal, state or local governments.

Adoption of universal suffrage, "the most startling and dramatic thing the United States could do," would demonstrate to that portion of the world which is uncommitted in the struggle between west and east that we actually believe in democracy.

The Notre Dame president believes that the civil rights problem is not just the task of the judiciary, but must also involve all three branches of the Federal government. Congress and the executive branch of government also have major roles to play in securing the rights of all Americans.

Charlotte, N.C. Demonstrations of Negro students against segregated eating facilities in the South are raising grave questions over the future of the region's race relations.

According to a canvass in the affected areas, there may be much more involved than a Negro's right to take a coffee break in a desegregated lunch room.

At first, the demonstrations here were generally dismissed as just another college fad. But as the movement spread from North Carolina to South Carolina, Virginia, Tennessee and Florida, and 15 cities were involved, this opinion lost ground.

Sit-down demonstrations are being staged in chain stores, where Negro students hold seats at "white only" lunch counters, although the stores usually refuse to serve them.

"Outside agitators" are being given credit for the demonstrations, in some quarters; but even here it is admitted that the seeds are falling in fertile soil.

Pleas to leaders in the Negro community to stop the demonstrations are of little avail. Many Negro professionals respond with expressions of support, instead of the hoped-for disapproval. That the movement reflects increasing dissatisfaction with the slow pace of desegregation in public facilities is the contention. Obviously there is a determination to wipe out the last vestiges of discrimination.

A shift of leadership to younger, more militant Negroes is said to be likely to bring increasing use of passive resistance of the type conceived by Mohandas K. Gandhi, and popularized by the Rev. Martin Luther King. Dr. King, who led the Montgomery, Alabama, bus boycott, now heads the Southern Christian Leadership Conference, a group of Negro ministers who are working to end discrimination.

The outlook for this state, and for the entire South, according to Harold

City Department of Public Safety Essential For Neighborhood Peace

THOSE WHO drafted and signed the United States Constitution did not foresee the growth of regional urbanization, the vast populations that would extend from large city boundaries into adjacent townships and counties, and then encompass several cities. The Constitution and the State Constitutions made no governmental provisions for such economic and social entities as the metropolitan areas.

With State governments controlled by downstate legislators, and with Cities being "creatures" of the States, the City governments in the metropolitan areas do not have enough legal tools to resolve the major civic problems.

In addition to the heavy immigration into the metropolitan areas, and the statutory omissions, the ethics of the market place have invaded governmental bodies to an alarming degree. The greatly expanded civil rights agencies are making relatively little headway in such vital fields as housing and employment, and segregation in education.

Civil rights agencies and workers are frustrated by overlapping and multitudinous governments and departments and poor communication within neighborhoods. They also worry about geographic distance between members of civic and social action groups, economic and social class barriers, "payola," graft and ethnic ghettos.

These obstacles resolve themselves into the two most troublesome defects which are a lack of vision (where are we going?), and lack of community involvement in programs to resolve common problems and needs.

The lack of vision in terms of the human being and the family is striking, notwithstanding bigger and fancier buildings, increased tonnage of shipping, and other measurements of material growth.

The police scandals in metropolitan areas, with Chicago's skeletons brought into public view in early 1960, are so dramatic that they may not reveal the underlying, and really greater problem of public safety.

Families are not inclined to "sit tight" in their neighborhoods and work for community betterment when they see: cars racing in the streets, broken whisky and wine bottles on sidewalks, walks, and in parks, drunks and dope addicts, buildings cut up into countless

C. Fleming, executive director of the Southern Regional Council, is for increasing Negro resistance to segregation.

Buck Hill Falls, Pa. A recommendation that all forms of racial segregation be abolished by the Methodist Church is to be presented to the church's general conference which meets in Denver beginning April 27.

The women's division of Christian service, which drew up the recommendation, called upon the general conference "to take clearly defined steps to remove the pattern of segregation from the structure of the Methodist Church and from all its programs and practices."

The conference was asked "to make an unequivocal statement of policy calling for a change in the present organizational structure of jurisdictions and annual conferences with reasonable speed."

There are six jurisdictions in the church; five are geographic and the

apartments, bookie joints within one block of the government administration buildings, parking in no-parking zones, purse snatching and assaults in every neighborhood, race labeling by the daily newspapers, gangland murders and undermanned fire trucks.

Members of all the ethnic groups are in fear for themselves and for members of their families, and move frequently to find a house or apartment that is in a safe neighborhood. The whites can find more choices and can afford more, so they move farther. Segregation therefore continues and segregation in housing and in schools increases.

However, the police department is not in sole charge of public safety, nor are policemen the sole participants in payoffs and other illegal activity. Other agencies that have responsibilities for public safety are the fire, building, and health departments, and the courts.

It may seem strange that Cities are as safe as they are. Some factors, not usually considered, that improve the record are: accommodation by individuals—for example, an outbreak of purse snatching and assaults in a neighborhood will result in people staying home at night or going out in groups, or acting in concert to get better street lighting and in getting trouble spots closed down.

Group action for improving neighborhood standards through inspections and housing code enforcement by City departments helps as does hiring of special guards by institutions, businesses and industry and improved standards in the schools and better recreation facilities and programs.

Lack of vision as regards the metropolitan community and as regards the fundamental governmental responsibility for public safety has left us with two omissions, without which commendable results cannot be achieved:

1. We lack goals that are generally accepted and sought for by the entire community.

2. We lack community involvement in a common program.

Citizen participation in public safety can be handicapped by lack of a set of common standards that are equally well understood by the government officials and the citizenry.

The establishment of such standards depends upon the accuracy of the respected departments' statistics and reports. That is, the recorded law viola-

other racial, made up exclusively of Negroes.

The women's division suggested that any statement on racial policy from the general conference "should include a call to local congregations to remove racial barriers to fellowship, membership, and employment in the church."

This must be done, "to create a climate of readiness on the part of the church for the employment of ministers and other professional workers without discrimination because of race, and to provide more opportunities for interracial study and planning in church programs."

Stamford, Conn. In a poll conducted in the Stamford - Norwalk area nearly three-fourths of the Catholics inter-

tions and crimes should coincide with those reported; and periodical neighborhood surveys should be used to compare the reported law violations and crimes to those actually committed.

Goals or standards of public safety should be couched in such terms as:

- Can a woman walk in the neighborhoods at night in safety?

- Is my car, parked out in front, safe from harm?

- In case of outbreak of fire in the neighborhood, how long does it take for the firemen to start pouring water?

- Do children, as well as adults, know what to do if they see any kind of law breaking or physical hazard?

Every age and interest group (Boy Scouts, PTA's, veteran and business and labor groups, golden age clubs) can play a role in a program of public safety—and every neighborhood can be made safe. Hazards in the street, on the sidewalk, and within buildings can become the concern of all, and can be eliminated, reducing fatalities and injuries and damage to or loss of property drastically. Along with such community involvement and understanding, and achievement of safety in each neighborhood, will come neighborhood stability, a high community and citizen morale, and the ability to work in a sustained manner on other major community and area-wide problems.

The machinery for implementation of such a program should include:

- I. Department of Public Safety:

- A. Police Division.

- B. Fire Division.

- C. Community Relations Division.

- a. To keep the citizenry informed of plans, goals, results.

- b. To stimulate civic and special interest groups to report to and to advise the Department on all matters of their concern regarding public safety in their neighborhoods and area-at-large.

D. Citizen Training Division — to sponsor programs with all age and interest groups to develop alertness to dangers on the street and within buildings; and to train the citizenry for cooperation in preventative work, and in acting helpfully when witnesses to accidents, law breaking and criminal acts.

Commissioners of the Department of Public Safety should be non-partisan.

A common program such as that described above can get members of all ethnic groups working together, set up a wholesome atmosphere that will enable civil rights agencies to make significant progress, and encourage citizens to remain in their neighborhoods to work on programs for community betterment.

—Aaron Aronin

viewed stated that they could use more direction from their pastors on racial matters.

The poll conducted by the newly organized Catholic Interracial Council of this area showed that 72 per cent of those polled said that they needed more guidance, while 88 per cent disclaimed any objection to associating with Negroes in church or at work. However, half of the 88 per cent showed some reservations about the housing question in regard to Negroes.

Over half of the group had no objections to sharing recreational facilities with Negroes, or to associating with them in church societies, although 14 per cent gave objections in reference to social intercourse. —Jean Hess

COMMUNITY

4233 South Indiana Avenue
Chicago 53, Illinois

New
 Renew
 Gift—send notification (A)

Send to: _____

Name: _____

Address: _____

City: _____ Zone: _____

State: _____ (J)

COMMUNITY

4233 South Indiana Avenue
Chicago 53, Illinois

New
 Renew
 Gift—send notification (A)

Send to: _____

Name: _____

Address: _____

City: _____ Zone: _____

State: _____ (J)

— \$1.00 per year —

COMMUNITY

FOR THE CATHOLIC WEDDING

Announcements and Invitations to emphasize the Sacramental Character of Holy Matrimony

Fine white silk Spanish Mantillas Artistic Religious Gifts Write for Catalogue C

ST. LEO SHOP, Inc.

a non-profit corporation for the liturgical apostolate